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A SERMON

PREACHED

November 5. 1678.

AT

St. MARGARETS *Westminster*,

Before the Honourable House of

COMMONS.

By JOHN TILLOTSON, D. D. Dean of *Canterbury*, and Chaplain in Ordinary to His Majesty.

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A

SERMON

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Houſe of Commons,

Novemb. 5. 1678.

LUKE 9. 55, 56.

But he turned, and rebuked them, and ſaid, Ye know not what manner of Spirit ye are of; For the Son of Man is not come to deſtroy mens lives, but to ſave them.

AMong many other Things, which may juſtly recommend the *Chriſtian Religion* to the approbation of mankind, the intrinſick goodneſs of it is moſt apt to make impreſſion upon the Minds of ſerious and conſiderate men. The Miracles of

of it are the great external evidence and confirmation of its truth and Divinity; but the morality of its Doctrines and Precepts, ſo agreeable to the beſt Reaſon, and wiſeſt apprehenſions of mankind, ſo admirably fitted for the perfecting of our natures, and the ſweetning of the ſpirits and tempers of men, ſo friendly to human Society, and every way ſo well calculated for the peace and order of the World. Theſe are the things which our Religion glories in as her crown and excellency. *Miracles* are apt to awaken and aſtoniſh, and by a ſenſible and over-powering evidence, to bear down the prejudices of infidelity; but there are ſecret charms in *goodneſs*, which take faſt hold of the hearts of men and do inſenſibly, but effectually, command our love and eſteem.

And ſurely nothing can be more proper to the occaſion of this Day, than a Diſcourſe upon this Argument; which ſo directly tends to correct that unchriſtian ſpirit, and miſtaken zeal, which hath been the cauſe of all our troubles and confuſions,

fuſions, and had ſo powerful an influence upon that horrid Tragedy, which was deſigned, now near upon fourſcore years ago, to have been acted as upon this Day.

And that we may the better underſtand the reaſon of our Saviour's reproof here in the Text, it will be requiſite to conſider the occaſion of this hot and furious zeal, which appeared in ſome of his Diſciples. And that was this, Our Saviour was going from *Galilee* to *Jeruſalem*, and being to paſs through a Village of *Samaria*, he ſent meſſengers before him, to prepare entertainment for him; but the People of that Place would not receive him, becauſe he was going to *Jeruſalem*: The reaſon whereof was, the *difference of Religion*, which then was between the *Jews* and the *Samaritans*. Of which I ſhall give you this brief account.

Theſe *Samaritans* were originally that Colony of the *Aſſyrians*, which we find in the Book of *Kings*, was, upon the Captivity of the Ten Tribes, planted in *Samaria* by *Salmanaſſar*. They were Heathens, and wor-

worſhipped their own Idols, till they were ſo infeſted with Lions, that for the redreſs of this miſchief they deſired to be inſtructed in the worſhip of the God of *Iſrael*, hoping by this means to appeaſe the anger of the God of the Country; and then they worſhipped the God of *Iſrael* together with their own Idols; for ſo it is ſaid in the Hiſtory of the *Kings*, That *they feared the Lord, and ſerved their own Gods.*

After the Tribe of *Judah* were returned from the Captivity of *Babylon*, and the Temple of *Jeruſalem* was rebuilt, all the *Jews* were obliged by a ſolemn Covenant to put away their *Heathen* Wives. It happened, that *Manaſſes*, a *Jewiſh* Prieſt, had married the Daughter of *Sanballat* the *Samaritan*; and being unwilling to put away his Wife, *Sanballat* excited the *Samaritans* to build a Temple upon Mount *Gerizim*, near the City of *Samaria*, in oppoſition to the Temple at *Jeruſalem*, and made *Manaſſes*, his Son in Law, Prieſt there.

Upon the building of this new Temple, there aroſe a great feud between the *Jews* and

and *Samaritans*, which in proceſs of time grew to ſo violent a hatred, that they would not ſo much as ſhew common civility to one another. And this was the reaſon why the *Samaritans* would not receive our Saviour in his journey, becauſe they perceived he was going to woſhipat *Jeruſalem.*

At this uncivil uſage of our Saviour, *two* of his Diſciples, *James* and *John*, preſently take fire, and out of a well-meaning zeal for the honour of their Maſter, and of the true God, and of *Jeruſalem*, the true place of his worſhip, they are immediatly for diſpatching out of the way theſe Enemies of God, and Chriſt, and the true Religion, theſe *Hereticks* and *Schiſmaticks*, for ſo they called one another: And to this end they deſire our Saviour to give them power to *call for fire from Heaven to conſume them*, as *Elias* had done in a like caſe, and that too not far from *Samaria*; and it is not improbable that their being ſo near the place where *Elias* had done the like before, might prompt them to this requeſt.

Our Saviour ſeeing them in this heat notwithſtanding all the reaſons they pretended for their paſſion, and for all they ſheltered themſelves under the great Example of *Elias*, doth very calmly, but ſeveſerely reprove this temper of theirs, *You know not what manner of Spirit ye are of; for the Son of Man is not come to deſtroy mens lives, but to ſave them.*

Grotius obſerves, that theſe two excellent Sentences are left out in a *Manuſcript* that is in *England*. I cannot tell what *Manuſcript* he refers to, but if it were a Copy written out in the height of Popery, no wonder if ſome zealous Tranſcriber offended at this paſſage, ſtruck it out of the Goſpel, being confident our Saviour would not ſay any thing, that was ſo directly contrary to the current Doctrine and practice of thoſe times. But thanks be to God, this admirable *Saying* is ſtill preſerv'd, and can never be made uſe of upon a fitter occaſion.

Ye know not what manner of Spirit ye are of: *That is*, Ye own your ſelves to be my Diſ-

Diſciples, but do you conſider what ſpirit now acts and governs you? Not *that* ſurely which my Doctrine deſigns to mould and faſhion you into, which is not a furious and perſecuting and deſtructive ſpirit, but mild and gentle and ſaving; tender of the lives and intereſts of men, even of thoſe who are our greateſt Enemies: You ought to conſider, That you are not now under the rough and ſowr Diſpenſation of the Law, but the calm and peaceable Inſtitution of the Goſpel; to which the Spirit of *Elias*, though he was a very good man in his time, would be altogether unſuitable. God permitted it then, under that imperfect way of Religion, but now under the Goſpel it would be intolerable: For that deſigns univerſal love, and peace, and good-will; and now no difference of Religion, no pretence of zeal for God and Chriſt can warrant and juſtifie this paſſionate and fierce, this vindictive and exterminating ſpirit:

For the Son of Man is not come to deſtroy mens lives, but to ſave them. He ſays indeed

deed elſe-where, that he *was not come to ſend Peace, but a Sword*; which we are not to underſtand of the natural tendency of his Religion, but of the accidental event and effect of it, through the malice and perverſneſs of Men: But here he ſpeaks of the proper intention and deſign of his coming; *He* came not to kill and deſtroy, but *for the healing of the Nations*; for the ſalvation and redemption of Mankind, not only *from the wrath to come*, but from a great part of the evils and miſeries of this life: *He* came to diſcountenance all fierceneſs and rage and cruelty in men, one towards another; to reſtrain and ſubdue that furious and unpeaceable Spirit, which is ſo troubleſome to the world, and the cauſe of ſo many miſchiefs and diſorders in it: And to introduce a Religion which conſults not only the eternal Salvation of mens ſouls, but their temporal peace and ſecurity, their comfort and happineſs in this world.

The *words* thus explain'd contain this *Obſervation*, *That a revengeful and cruel and deſtructive*

deſtructive Spirit, is directly contrary to the deſign and temper of the Goſpel, and not to be excuſed upon any pretence of zeal for God and Religion.

In the proſecution of this Argument, I ſhall confine my Diſcourſe to theſe *Three* heads.

Firſt, To ſhew the oppoſition of this ſpirit to the true Spirit and deſign of the Chriſtian Religion.

Secondly, The unjuſtifiableneſs of it upon any pretence of zeal for God and Religion.

Thirdly, To apply this Diſcourſe to the occaſion of this Day.

Firſt, I ſhall ſhew *the oppoſition of this ſpirit to the true Spirit and deſign of the Chriſtian Religion*: That it is directly oppoſite to the main and fundamental *Precepts* of the Goſpel; and to the great *Paterns* and examples of our Religion, our bleſſed *Saviour*, and the *Primitive Chriſtians*. I.

1. This ſpirit which our Saviour here reproves in his Diſciples, is directly oppoſite to the main and fundamental *Precepts* of

of the Goſpel; which command us to *love one another*, and *to love all men*, even our very *enemies*; and are ſo far from permitting us to perſecute thoſe who hate us, that they forbid us to hate thoſe who perſecute us: They require us, to be *merciful, as our Father which is in Heaven is merciful*; to be *kind* and *tender-hearted*, *forbearing one another*, *and forgiving one another*, *if any man have a quarrel againſt any, even as God for Chriſt's ſake hath forgiven us*: And *to put on, as the elect of God, bowels of mercy, meekneſs and long-ſuffering*, and to *follow peace with all men*, and to *ſhew all meekneſs to all men*: And particularly the Paſtors and Governors of the Church are eſpecially charged to be of this temper: *The ſervant of the Lord muſt not ſtrive, but be gentle unto all men; apt to teach, in meekneſs inſtructing thoſe that oppoſe themſelves, if peradventure God will give them repentance to the acknowledgment of the truth.* To all which *Precepts*, and many more that I might reckon up, nothing can be more plainly oppoſite, than inhumane Cruelties and Perſecutions, treacherous Conſpiracies

and

and bloody Maſſacres, a barbarous Inquiſition, and a *holy League* to extirpate all that differ from us. And in ſtead of *inſtructing in meekneſs thoſe that oppoſe themſelves*, to convert men with fire and faggot, and to teach them, as *Gideon* did the *men of Succoth*, *with briars and thorns*; and inſtead of waiting for their repentance, and endeavouring to recover them out of the ſnare of the Devil, to put them quick into his hands, and to diſpatch them to hell as faſt as is poſſible. If the precepts of Chriſtianity can be contradicted, ſurely it cannot be done more groſly and palpably than by ſuch practiſes.

2. This Spirit is likewiſe directly oppoſite to the great *paterns* and examples of our Religion, our *bleſſed Saviour*, and the *Primitive Chriſtians*. It was propheſied of our *Saviour*, that he ſhould be *the Prince of peace*; and ſhould make it one of his great buſineſſes upon earth, to make peace in heaven and earth; to reconcile men to God, and to one another; to take up all thoſe feuds, and to extinguiſh all thoſe animoſities that were in the world; to bring to agreement

agreement and a peaceable demeanour one towards another thoſe that were moſt diſtant in their tempers and intereſts, to *make the lamb and the wolf lie down together, that there might be no more deſtroying nor devouring in all God's holy mountain*; *that is*, that *that* cruel anddeſtructive ſpirit which prevailed before in the world, ſhould then be baniſhed out of all Chriſtian ſocieties.

And in conformity to theſe predictions, when our Saviour was born into the world, the Angels ſang that heavenly *Anthem*, *Glory to God in the higheſt, peace on earth, and good will among men.* And when he appeared in the world, his whole life and carriage was gentle and peaceable, full of meekneſs and charity. His great buſineſs was to be beneficial to others, to ſeek and to ſave that which was loſt; *he went about doing good*, to the bodies, and to the ſouls of men: his miracles were not deſtructive to mankind, but healing and charitable. He could, if he had pleaſed, by his miraculous power have confounded his enemies, and have thundred out death and deſtruction againſt the

the Infidel world, as his pretended *Vicar* hath ſince done againſt Hereticks. But intending that his Religion ſhould be propagated in human ways, and that Men ſhould be drawn to the profeſſion of it by the *bands of love*, and the *cords of a man*, by the gentle and peaceable methods of Reaſon and perſuaſion; he gave no example of a furious zeal and religious rage againſt thoſe who deſpiſed his Doctrine. It was propounded to men for their great advantage, and they rejected it at their utmoſt peril. It ſeemed good to the Author of this Inſtitution to compell no man to it by temporal puniſhments. When he went about making proſelytes, he offered violence to no man, only ſaid, *If any man will be my diſciple*, *If any man will come after me.* And when his diſciples were leaving him, he does not ſet up an Inquiſition to torture and puniſh them for their defection from the faith; only ſays, *Will ye alſo go away?*

And in imitation of this bleſſed Patern, the Chriſtian Church continued to ſpeak and act for ſeveral Ages. And this was the lan-

guage of the holy Fathers, *Lex nova non ſe vindicat ultore gladio*, the Chriſtian Law doth not avenge it ſelf by the ſword. This was then the ſtyle of Councils, *Nemini ad credendum vim inferre*, to offer violence to no man to compel him to the Faith. I proceed in the

II. *Second* place, to ſhew the *Unjuſtifiableneſs of this ſpirit upon any pretence whatſoever of zeal for God and Religion.* No caſe can be put with Circumſtances of greater advantage, and more likely to juſtify this ſpirit and temper, than the caſe here in the Text. Thoſe againſt whom the diſciples would have *called for fire from Heaven*, were Hereticks and Schiſmaticks from the true Church; they had affronted our Saviour himſelf in his own perſon; the honour of God, and of that Religion which he had ſet up in the world, and of *Jeruſalem* which he had appointed for the place of his worſhip were all concerned in this caſe: ſo that if ever it were warrantable to put on this fierce and furious zeal, here was a caſe that ſeemed to require it: But even in theſe

theſe circumſtances our Saviour thinks fit to rebuke and diſcountenance this ſpirit, *Ye know not what manner of ſpirit ye are of.* And he gives ſuch a Reaſon, as ought in all differences of Religion, how wide ſoever they be, to deter men from this temper, *For the Son of man is not come to deſtroy mens lives, but to ſave them*; that is, this Spirit is utterly inconſiſtent with the great deſign of Chriſtian Religion, and the end of our Saviour's coming into the world.

And now what hath the Church of *Rome* to plead for her cruelty to men for the cauſe of Religion, which the Diſciples might not much better have pleaded for themſelves in their caſe? what hath ſhe to ſay againſt thoſe who are the objects of her cruelty and perſecution, which would not have held againſt the *Samaritans*? Does ſhe practice theſe ſeverities out of a zeal for truth, and for the honour of God, and Chriſt, and the true Religion? Why upon theſe very accounts it was, that the Diſciples would have called for *fire from Heaven* to have deſtroyed the *Samaritans*. Is the Church of *Rome* per-

ſwaded, that thoſe whom ſhe perſecutes are Hereticks and Schiſmaticks, and that no puniſhment can be too great for ſuch offenders? So the Diſciples were perſuaded of the *Samaritans*; and upon much better grounds: Only the Diſciples had ſome excuſe in their caſe, which the Church of *Rome* hath not; and that was Ignorance: And this apology our Saviour makes for them, *ye know not what manner of ſpirit ye are of*: They had been bred up in the Jewiſh Religion, which gave ſome indulgence to this kind of temper, and they were able to cite a great Example for themſelves; beſides, they were then but learners, and not throughly inſtructed in the Chriſtian doctrine. But in the Church of *Rome*, whatever the caſe of particular perſons may be, as to the whole Church and the Governing part of it, this ignorance is wilful and affected, and therefore inexcuſable. For the Chriſtian Religion, which they profeſs to embrace, do's as plainly teach the contrary, as it do's any other matter whatſoever: and it is not more evident in the New Teſta-

Teſtament, that Chriſt died for ſinners, than that Chriſtians ſhould not kill one another for the misbelief of any Article of *revealed* Religion; much leſs, for the disbelief of ſuch Articles as are *invented* by men, and impoſed as the Doctrines of Chriſt.

You have heard what kind of *Spirit* it is, which our Saviour here reproves in his Diſciples. It was a furious and deſtructive *Spirit*, contrary to Chriſtian charity and goodneſs. But yet this may be ſaid in mitigation of their fault, that they themſelves offered no violence to their Enemies: They left it to God, and, no doubt, would have been very glad that he would have manifeſted his ſeverity upon them, by ſending down *fire from Heaven* to have conſumed them.

But there is a much worſe *Spirit* than this in the world, which is not only contrary to *Chriſtianity*, but to the common Principles of *Natural Religion*, and even to *Humanity* it ſelf: Which by falſhood and perfidiouſneſs, by ſecret plots and conſpiracies, or by open ſedition and rebellion, by an

an Inquiſition or a Maſſacre; by depoſing and killing Kings, by fire and ſword, by the ruine of their Country, and betraying it into the hands of Forreigners; and, in a word, by diſſolving all the bonds of humane Society, and ſubverting the peace and order of the World, *that is*, by all the wicked wayes imaginable doth incite men to promote and advance their Religion. As if all the world were made for *them*, and there were not only no other Chriſtians, but no other Men beſides themſelves; as *Babylon* of old proudly vaunted, *I am, and there is none beſides me*: And as if the God, whom the Chriſtians worſhip, were not *the God of order, but of Confuſion*; as if he whom we call *the Father of mercies* were delighted with cruelty, and could not have a more pleaſing ſacrifice offered to him than a Maſſacre, nor put a greater honour upon his Prieſts then to make them Judges of an Inquiſition, *that is*, the inventers and decreers of torments for men more righteous and innocent then themſelves.

Thus to miſrepreſent God and Religion, is

is to deveſt them of all their Majeſty and glory. For if that of *Seneca* be true, that *ſine bonitate nulla majeſtas*, *without Goodneſs there can be no ſuch thing as Majeſty*, then to ſeparate *goodneſs* and mercy from God, *compaſſion* and *charity* from Religion, is to make the *two* beſt things in the world, *God* and *Religion*, good for nothing.

How much righter apprehenſions had the *Heathen* of the *Divine Nature*, which they looked upon as ſo benign and beneficial to mankind, that (as *Tully* admirably ſays) *Dii immortales ad uſum hominum fabrefacti pene videantur*, *the nature of the immortal Gods may almoſt ſeem to be exactly framed for the benefit and advantage of men.* And as for *Religion*, they always ſpeak of it as the great band of humane Society, and the foundation of truth, and fidelity, and juſtice among men. But when Religion once comes to ſupplant moral Righteouſneſs, and to teach men the abſurdeſt things in the world, *to lye for the truth*, and *to kill men for God's ſake*: when it ſerves to no other purpoſe, but to be a bond of conſpiracy, to inflame the tempers

pers of men to a greater fierceneſs, and to ſet a keener edge upon their ſpirits, and to make them *ten times more the children of wrath* and cruelty *than they were by nature*, then ſurely it loſes its nature and ceaſes to be *Religion*: For let any man ſay worſe of *Atheiſm* and *Infidelity*, if he can. And, for God's ſake, what is Religion good for, but to reform the manners and diſpoſitions of men, to reſtrain humane nature from violence and cruelty, from falſehood and treachery, from Sedition and Rebellion? Better it were there were no *revealed* Religion, and that humane nature were left to the conduct of its own principles and inclinations, which are much more mild & merciful, much more for the peace and happineſs of humane Society; then to be acted by a Religion that inſpires men with ſo wild a fury, and prompts them to commit ſuch out-rages, and is continually ſupplanting Government, and undermining the welfare of mankind; in ſhort, ſuch a Religion as teaches men to propagate and advance it ſelf by *means* ſo evidently contrary to the very *nature* and *end* of all Religion. And

And this, if it be well conſidered, will appear to be a very convincing way of reaſoning, by ſhewing the laſt reſult and conſequence of ſuch Principles, and of ſuch a Train of Propoſitions, to be a moſt groſs and palpable abſurdity. *For example*, We will at preſent admit *Popery* to be the true Religion, and their *Doctrines* of *extirpating Hereticks*, of the lawfulneſs of *depoſing Kings* and ſubverting Government, by all the cruel and wicked ways that can be thought of, to be, as in truth they are, the Doctrines of this Religion: In this Caſe, I would not trouble my ſelf to debate particulars; but if in the groſs, and upon the whole matter it be evident, that ſuch a Religion as this is as bad or worſe than Infidelity and no-Religion, this is conviction enough to a wiſe man, and as good as a Demonſtration, that this is not the true Religion, and that it cannot be from God.

How much better Teachers of Religion were the old *Heathen Philoſophers*? In all whoſe Books and Writings there is

not one Principle to be found of Treachery or Rebellion; nothing that gives the leaſt countenance to an *Aſſaſſination* or a Maſſacre, to the betraying of ones Native Country, or the cutting of his Neighbours throat for difference in opinion. I ſpeak it with grief and ſhame, becauſe the credit of our common Chriſtianity is ſomewhat concerned in it, that *Panætius* and *Antipater* and *Diogenes* the *Stoick*, *Tully* and *Plutarch* and *Seneca* were much honeſter and more Chriſtian *Caſuiſts*, than the Jeſuits are, or the generality of the *Caſuiſts* of any other *Order*, that I know of, in the Church of *Rome*. I come now in the

III. *Third* and laſt place, to make ſome *Application* of this Diſcourſe.

1. Let not Religion ſuffer for thoſe faults and miſcarriages which really proceed from the ignorance of Religion, and from the want of it. That under colour and pretence of Religion, very bad things are

are done, is no argument that Religion it ſelf is not good: Becauſe the beſt things are liable to be perverted and abuſed to very ill purpoſes, nay *the corruption of them is commonly the worſt*; as, they ſay, the richeſt and nobleſt Wines make the ſharpeſt Vinegar. *If the light that is in you*, ſays our Saviour, *be darkneſs, how great is that darkneſs?*

2. Let us beware of that *Church* which countenanceth this *unchriſtian ſpirit* here condemned by our Saviour; and which teaches ſuch *Doctrines*, and warrants ſuch *Practices* as are conſonant thereto. You all know, without my ſaying ſo, that I mean the *Church* of *Rome*; in which are taught ſuch *Doctrines* as theſe, That Hereticks, *that is* all who differ from them in matters of Faith, are to be extirpated by fire and ſword; which was decreed in the *third* and *fourth Lateran* Councils, where all Chriſtians are ſtrictly charged to endeavour this to the uttermoſt of their power, *Sicut reputari cupiunt & haberi fideles, as they deſire to be eſteemed and accounted*

Chriſtians. Next their *Doctrines* of depoſing *Kings*, and of *abſolving their ſubjects from obedience to them*; which were not only univerſally believed, but practiſed by the *Popes* and *Roman* Church for ſeveral Ages. Indeed this Doctrine hath not been at all times alike frankly and openly avowed, but it is undoubtedly theirs; and hath frequently be put in execution, though they have not thought it ſo convenient at all turns to make profeſſion of it. It is a certain kind of Engine, which is to be ſcru'd up or let down, as occaſion ſerves; and is commonly kept like *Goliah's* Sword in the *Sanctuary*, but yet ſo that the *High-Prieſt* can lend it out upon an extraordinary occaſion.

And for *Practices* conſonant to theſe *Doctrines*, I ſhall go no further than the horrid and bloody *Deſign* of this *Day*. Such a *Myſtery* of Iniquity, as had been *hid from ages and generations*; Such a Maſter-piece of Villany, *as eye had not ſeen, nor ear heard, nor ever* before *entred into the heart of man*: So prodigiouſly

Bar-

Barbarous, both in the ſubſtance and circumſtances of it, as is not to be parallell'd in all the voluminous Records of Time, from the foundation of the World.

Of late years our *Adverſaries*, for ſo they have made themſelves without any provocation of ours, have almoſt had the impudence to deny ſo plain a matter of fact; but I wiſh they have not taken an effectual courſe, by freſh Conſpiracies, of equal or greater horrour, to confirm the belief of it with a witneſs. But I ſhall not anticipate what will be more proper for another *Day*, but confine my ſelf to the preſent Occaſion.

I will not trouble you with the particular Narrative of this dark Conſpiracy, nor the obſcure manner of its diſcovery, which *Bellarmine* himſelf acknowledges not to have been *without a Miracle*. Let us thank God that it was ſo happily diſcovered and diſappointed, as I hope their preſent deſign will be, by the ſame wonderful and merciful providence of God towards a moſt unworthy People. And

may

may the *lameneſs* and halting of *Ignatius Loyola*, the Founder of the *Jeſuits*, never depart from that *Order*, but be a *Fate* continually attending all their villanous Plots and Contrivances.

I ſhall only obſerve to you, that after the diſcovery of this Plot the Authors of it were not convinced of the evil, but ſorry for the miſcarriage of it. Sir *Everard Digby*, whoſe very original Papers and Letters are now in my hands, after he was in Priſon, and knew he muſt ſuffer, calls it *the beſt Cauſe*; and was extremely troubled to hear it *cenſured by Catholicks and Prieſts, contrary to his expectation, for a great ſin*: *Let me tell you*, ſays he, *what a grief it is, to hear THAT ſo much condemned, which I did believe would have been otherwiſe thought of by Catholicks.* And yet he concludes that *Letter* with theſe words, *In how full joy ſhould I dye, if I could do any thing for the Cauſe which I love more than my life.* And, in another *Letter*, he ſays, he could have ſaid ſomething to have mitigated the

the *odium* of this buſineſs, as to that Point of involving thoſe of his own Religion in the common ruine, *I dare not* (ſays he) *take that courſe that I could to make it appear leſs odious, for divers were to have been brought out of danger, who now would rather hurt them than otherwiſe. I do not think there would have been three worth the ſaving that ſhould have been loſt.* And as to the reſt, that were to have been ſwallow'd up in that deſtruction, he ſeems not to have the leaſt relenting in his mind about them. All doubts he ſeems to have look'd upon as temptations, and *intreats* his Friends *to pray for the pardoning of his not ſufficient ſtriving againſt temptations ſince this buſineſs was undertook.*

Good God! that any thing is called Religion ſhould ſo perfectly ſtrip men of all humanity, and transform the mild and gentle race of mankind into ſuch Wolves and Tigers: that ever a pretended zeal for Thy glory ſhould inſtigate men to diſhonour Thee at ſuch a rate.

It

It is believed by many, and not without cauſe, that the Pope and his Faction are the *Antichriſt*. I will ſay no more than I know in this matter; I am not ſure that it is *he* that is particularly deſigned in Scripture by that Name; but however that be, I challenge *Antichriſt* himſelf, whoever he be, and whenever he comes, to do worſe and wickeder things than theſe.

But I muſt remember my *Text*, and take heed of imitating that *Spirit* which is there condemned, whilſt I am inveighing againſt it. And in truth it almoſt looks uncharitably to ſpeak the truth in theſe matters, and barely to relate what theſe men have not bluſh'd to do. I need not, nay I cannot, aggravate theſe things, they are too horrible in themſelves, even when they are expreſs'd in the ſofteſt and gentleſt words.

I would not be underſtood to charge every particular perſon who is, or hath been, in the *Roman* Communion, with the guilt of theſe or the like practiſes: But I muſt

muſt charge their Doctrines and Principles with them; I muſt charge the *Heads* of their Church, and the prevalent *teaching* and *governing* part of it, who are uſually the contrivers and abetters, the executioners and applauders of theſe curſed Deſigns.

I do willingly acknowledg the great Piety and Charity of ſeveral perſons who have lived and dyed in that Communion, as *Eraſmus*, Father *Paul*, *Thuanus*, and many others; who had in truth more goodneſs than the Principles of that Religion do either incline men to, or allow of. And yet he that conſiders how univerſally almoſt the *Papiſts* in *Ireland* were engaged in that *Maſſacre*, which is ſtill freſh in our memories, will find it very hard to determine how many degrees of innocency and good nature, or of coldneſs and indifferency in Religion, are neceſſary to overballance the fury of a blind zeal and a miſguided Conſcience.

I doubt not but *Papiſts* are made like other men. Nature hath not generally gi-

ven them ſuch ſavage and cruel diſpoſitions; but their Religion hath made them ſo. Whereas true Chriſtianity is not only the beſt, but the beſt-natur'd Inſtitution in the world; and ſo far as any Church is departed from good nature, and become cruel and barbarous, ſo far is it degenerated from Chriſtianity. I am loth to ſay it, and yet I am confident 'tis very true, That many *Papiſts* would have been excellent perſons, and very good men, if their Religion had not hindered them; if the Doctrines and Principles of their Church had not perverted and ſpoiled their natural diſpoſitions.

I ſpeak not this to exaſperate *You, worthy Patriots, and the great Bulwark of our Religion,* to any *unreaſonable* or *unneceſſary*, much leſs *unchriſtian* Severities againſt them: No, let us not do like them; let us never do any thing for Religion that is contrary to it: But I ſpeak it to awaken your care thus far, That if their *Prieſts* will always be putting theſe pernicious Principles into the minds of the

People,

People, effectual Proviſion may be made, that it may never be in their power again to put them in practiſe. We have found by experience, that ever ſince the *Reformation* they have been continually pecking at the foundations of our Peace and Religion: When God knows we have been ſo far from thirſting after their blood, that we did not ſo much as deſire their diſquiet, but in order to our own neceſſary ſafety, and indeed to theirs.

And God be praiſed for thoſe matchleſs Inſtances which we are able to give of the generous humanity and Chriſtian temper of the *Engliſh Proteſtants*. After Q. *Maryes* death, when the Proteſtant Religion was reſtored, Biſhop *Bonner*, notwithſtanding all his Cruelties and Butcheries, was permitted quietly to live and dye amongſt us. And after the *Treaſon* of this *Day*, nay at this very time, ſince the diſcovery of ſo barbarous a Deſign, and the higheſt provocation in the world, by the treacherous murder of one

of His *Majeſties* Juſtices of the Peace, a very good Man, and a moſt excellent Magiſtrate, who had been active in the diſcovery of this Plot; I ſay, after all this, and notwithſtanding the continued and inſupportable inſolence of their carriage and behaviour, even upon this occaſion, no violence, nay not ſo much as any incivility, that I ever heard of, hath been offer'd to any of them. I would to God they would but ſeriouſly conſider this one difference between *our* Religion and *theirs*, and which of them comes neareſt to *the Wiſdom which is from above*, which is *peaceable*, and *gentle*, and *full of mercy*. And I do heartily pray, and have good hopes, that upon this occaſion God will open their eyes ſo far, as to convince a great many among them, that *that* cannot be the true Religion which inſpires men with ſuch barbarous minds.

I have now done, and if I have been tranſported upon this Argument ſomewhat beyond my uſual temper, the Occaſion of this *Day*, and our preſent circum-

cumſtances will, I hope, bear me out. I have expreſſed my ſelf all along with a juſt ſenſe, and with no unjuſt ſeverity, concerning theſe horrid Principles and Practiſes; but yet with great pity and tenderneſs towards thoſe miſerably ſeduced Souls, who have been deluded by them, and enſnared in them. And I can truly ſay, as the *Roman* Orator did of himſelf upon another occaſion, *Me natura miſericordem, patria ſeverum, crudelem nec patria nec natura eſſe voluit.* My nature enclines me to be tender and compaſſionate; a hearty zeal for our Religion, and concernment for the publique welfare of my Countrey, may perhaps have made me a little ſevere; but neither my natural diſpoſition, nor the temper of the *Engliſh* Nation, nor the *Genius* of the *Proteſtant, that is* the true *Chriſtian* Religion, will allow me to be cruel.

For the future, Let us *encourage our ſelves in the Lord our God*; and *commit* our Cauſe, and *the keeping of our Souls*

to

to Him in well doing: And, under God, let us leave it to the wiſdom and care of His *Majeſty*, and His two Houſes of Parliament, to make a laſting Proviſion for the ſecurity of our Peace and Religion, againſt all the ſecret contrivances and open attempts of *theſe ſons of violence.* And let us remember thoſe words of *David*, *Pſal.*37.12,13,14,15, *The wicked plotteth againſt the juſt, and gnaſheth upon him with his teeth: The Lord ſhall laugh at him, for he ſeeth that his day is coming. The wicked have drawn out the ſword, and bent their bow, to caſt down the poor and needy, and to ſlay ſuch as be of upright converſation: Their ſword ſhall enter into their own heart, and their bowes ſhall be broken.*

And I hope, conſidering what God hath heretofore done, and hath now begun to do for us, we may take encouragement to our ſelves, againſt all the Enemies of our Religion, which are confederated againſt us, in the words of the Prophet, *Iſa.*8.9,10, *Aſſociate your ſelves,*

O ye

O ye People, and ye ſhall be broken in pieces, and give ear, all ye of far Countreys: Gird your ſelves, and ye ſhall be broken in pieces: Gird your ſelves, and ye ſhall be broken in pieces: Take counſel together, and it ſhall come to nought: Speak the word and it ſhall not ſtand. FOR GOD IS WITH US.

And now what remains? But to make our moſt devout and thankful acknowledgments to *Almighty God*, for the invaluable bleſſing of our *Reformed* Religion, and for the miraculous *Deliverance* of this *Day*, and for the wonderful *Diſcovery* of the late horrid and barbarous *Conſpiracy* againſt our *Prince*, our *Peace*, and our *Religion.*

To Him *therefore, our moſt gracious and merciful God, our* Shield, and *our* Rock, *and our mighty* Deliverer: *Who hath* brought us out of the land of *Egypt*, and out of the Houſe of bondage; *and hath ſet us free from* Popiſh *Tyranny and Superſtition*, a yoke which neither we nor our Fathers were able to bear.

Who

Who hath, from time to time, delivered us from the bloody and mercileſs deſigns of wicked and unreaſonable men; *and hath render'd all the plots and contrivances, the miſchievous* counſels and devices, *of theſe* worſe-than-Heathens, *of none effect.*

Who, did, as upon this Day, *reſcue our* King *and our* Princes, *our* Nobles *and the* Heads of our Tribes, *the* Governours *of our* Church *and the* Judges *of the* Land, *from that fearful Deſtruction which was ready to have ſwallowed them up.*

Who ſtill brings to light the hidden things of darkneſs, *and hath hitherto preſerved our* Religion *and* Civil *intereſts to us, in deſpite of all the malicious and reſtleſs attempts of our Adverſaries.*

Unto that great God, *who hath done ſo great things for us, and hath ſaved us by a mighty* Salvation: *Who* hath delivered us, and doth deliver us, and, we truſt, will ſtill deliver us; *be glory and honour, thankſgiving and praiſe, from generation to generation.* And let all the people ſay, *Amen.*

FINIS.